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UNITARIAN WORD & WORK

NOVEMBER 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department

AMERICAN UNITARIAN ASSOCIATION

25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR **7 CENTS PER COPY**

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 16 NOVEMBER, 1912 No. 2

EDITORIAL

THE time has again come around when all our ministers and churches may again enter into the privileges and obligations of our collective responsibilities. We earnestly ask all our people to promptly and generously remember the needs of the national work. November is a better month than April in which to raise the contributions for the support of our brave comrades who are planting our standard in new fields of endeavor.

* *

IN modern times the expression of religion called Unitarianism first emerged in the life of Francis David and his followers in Hungary. The dramatic setting in the famous Diet of Torda in 1568 of David making his great plea for freedom, toleration, fellowship and character in religion is one of the luminous spots in the history of the race. The vote of this Diet in its famous edict won the first significant measure of approval for the principles underlying our faith. Later, in the lives and fortunes of a famous group of supporters in England, blossoming in the life of James Martineau, the great teacher of the world's religious teachers, the second conquest in the modern world for this faith which we hold dear was won. Again it came to fruitage in America, finding expression in the heroes of our faith, Channing, Parker, Emerson, Hale. What a tradition to love, to venerate and to help to fulfil!

* *

IF we fail in this enterprise in religion, the human spirit fails of one of its noblest aspirations. The prophets, martyrs and saints who have stood for this cause in hours of darkness and confusion for three centuries and a half are forgotten and, so far as conscious influence in human life is concerned, come to naught. Such a failure is the failure of God himself. This is God's cause entrusted to the hands of a group of his children of which we are a part.

* *

IT is the mission of the church to make conscious the unconscious need of the people. Multitudes are starving for the bread of life who have no sense of spiritual hunger. They are restless, out of harmony, needing help. How is the church to reach them unless it seizes their attention, and awakens curiosity or desire?

When your own hunger for spiritual food is satisfied by the service in your church, see to it that some starving soul learns of the source of supply.

HOW shall we rise to our duty? By just plain loyalty and faithfulness; young and old, rich and poor, father and mother, son and daughter—in church, Sunday school, conference, national body, everywhere, each doing his very best, taking his share of the responsibility, standing by the cause faithfully, and with great generosity. Thus we shall be true to the noblest religious cause which has yet found expression in the life of the race.

* *

AT the recent meeting of the Ministers' Institute at East Gloucester an admirable paper on professional courtesy was read by one of our older leaders. He urged his hearers to be more considerate in observing the rights of their brethren in the ministry. It was, perhaps, a mistake that the Institute did not adopt the idea of drawing up an informal code covering the points in question. It is true that such a code could only take the form of suggestion as to the relation of one minister to another, and would have no authority other than as an expression of the sentiment of the Ministers' Institute, but it would be helpful in preventing those failures of ministerial courtesy which arise from thoughtlessness, or ignorance of what circumstances demand. Our theological schools might well take this matter up, and see that their students are wisely counselled as to how they should bear themselves in professional relationship.

* *

IT is highly desirable for the welfare of our churches that ministers should receive some instruction about the administration of the business side of the church. The responsibility for the finances of the church should, of course, not rest with the minister, though he should know in general what the financial conditions are. The minister, though without a vote, ought regularly to attend the business meetings of the trustees, and take part in their deliberations. Furthermore, there are certain aspects of practical administration for which he is completely responsible. There are the parish lists, for instance. He should have two complete card catalogues of his people, one arranged alphabetically by families, the other by streets. He should keep a complete record of marriages, christenings and funerals. And he should, as an item of professional courtesy as well as of business common sense, not only open his mail when it comes but answer it promptly. Among business men ministers are notorious for their slackness universally true of them, but many are on this last point. It is not, of course, the complaints on the part of persons who have business relations with the clergy of their gross carelessness, and often grave, if unintentional, discourtesy in this matter of failing to attend to their correspondence. We wish that our theological schools would combine instruction on "business administration for ministers" with some lectures on professional courtesy. Together they should make a valuable short course.

* *

HOW does it happen that those who work for financial return are more alive to the ways of reaching young people than are the organizations which work not for gain but for human good? The spirit of youth demands joy, brightness, activity. It loves color and music. It is eager for self-expression. Youth learns through effort which may be strenuous but is also enjoyable. How quick the

world of gain is to seize upon these qualities, and to profit by them.

Shall the one great institution which exists for moral enlightenment and spiritual quickening be blind to the value of these elements of young life? Why do we allow religion to seem to them to be sombre, unattractive, undesirable? Color and music, motion and light, and dramatic representation, should be used by our churches, not chiefly as a mode of entertainment, but as the *means of imparting religious instruction and awakening religious ideals.* Our church buildings should be ablaze with light, without and within, on Sunday evenings. We should offer attractive music in which all may join. We should make large use of pictures; and all this, to the end of making religion concrete, and showing how it applies to the conditions of our modern life.

THOSE who have been fortunate enough to attend the lectures of philosophical and ethical themes which Prof. Rudolf Eucken, of the University of Jena, is delivering at Harvard, and familiar enough with the German tongue to follow his utterances understandingly, have been much impressed with the strong reinforcement they give to the religious sentiment. In them all the existence and justification of the life of the spirit is implied and affirmed. A higher world of ideas and ideals, a divine presence and purpose in the universe, and the necessity for seeking and attaining perfect harmony and interaction with this diviner life are fundamental articles in Prof. Eucken's philosophical creed. For the teacher of practical religion as well as for the student of religious phenomena and history, it is exceedingly encouraging to receive such a well-considered and luminous exposition of the case for religion. It is one of the cheering indications that a reaction is taking place in our day in behalf of spiritual principles and beliefs. The light that already shines on the heights of human thought and purpose will presently, with the rising of the sun, illumine the valleys and plains also, and faith in the necessity, legitimacy, power and beauty of the religious life resume its rightful sway over the human soul.

FOR Christianity Prof. Eucken has a profound appreciation. Not the dogmatic Christianity of either Catholic or Protestant, but the simple, basic teachings of the Master as developed and enlarged by modern insight and knowledge. If we were to venture to classify Prof. Eucken religiously we should call him a radical Unitarian. But while a birthright member of the German Protestant church he cares little for names and shrinks from sectarian affiliations, though acknowledging their inevitableness and usefulness. Probably if it had not been for the faithfulness of our Unitarian testimony in New England Prof. Eucken would not have been delivering his admirable discourses at Harvard today.

He is also a strongly pronounced Protestant. His insistence is not on this or that distinctive doctrine of Protestantism, but on the great essential principles of that great movement of the human mind. He vindicates its faith in the individual reason and conscience, as against the opposite dogma of authority, be it the authority of church or creed. He upholds its doctrine of religious progress, as against immobile and backward-looking systems of belief. He maintains that the true source of religious inspiration lies not in the mechanical operation of a rite or sacrament, but in the soul of

man open to the immediate influences of the Divine Spirit.

THE reports of the special committees in the Department of Social Service, presented at the annual meeting in May, should be of great interest to all Unitarian churches, both for the character and standing of the persons who prepared them and because of the subjects with which they deal.

The committees are distinguished in their membership. Scarcely one but has upon it names of national reputation, and many of them are known the world over. It is significant that these men and women, jurists, educators, professional men, leaders in service for the common good, gave so freely of their time and thought to prepare these reports for the benefit of the churches. A dozen years ago such a thing would hardly have been possible, and it marks their own personal interest in the expansion of religion as well as the change which is going on in the public mind respecting the business of the churches. It is demanded now as perhaps never before that they shall work as well as pray. If in the words of the Lord's Prayer they ask that "God's kingdom may come on earth," they are called upon to do their utmost to make it come or lay themselves open to the charge of insincerity. The churches are in a sense on trial and the popular verdict will depend upon the way in which they make use of their opportunities, not so much upon what they actually accomplish as upon what they earnestly try to do.

It is this which makes it of consequence that they should give sympathetic attention to these reports. Here are many recommendations, carefully framed to fit the varying capacities of the churches for work of this kind. It cannot be expected that every church will be interested in all of them, but it would seem that every church should be interested in some of them. Suggestions for personal service, for collective effort to further great movements and reforms, and even something for those who cannot go beyond their own firesides, all are to be found within the covers of this valuable pamphlet of reports. Not to consider them, to pay no attention to them, is to invite just criticism. The committees have done their part. It is now for the churches to prove their interest in service by carrying out their recommendations.

THE Call of the Great Spirit, the statue of an Indian in full headdress, seated on horseback, with hands outstretched toward the sky, is the work of the artist, Cyrus Dallin. This heroic figure in bronze is now on exhibition before the Museum of Fine Arts in Boston. The rapt devotion in every line of the countenance, the poise and the power of the muscular body, must carry to the heart of even the most obtuse man or woman in the throngs that pass it daily some suggestion of its two great spiritual lessons: (1) The stability, strength, power and repose which come with the act of devotion and self-surrender to the highest. (2) The instinct for conscious touch with the Unseen which is innate in the heart of man and has struggled for expression from the beginning of the race down to this day.

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

How can an earnest, enthusiastic Unitarian do the most good in an orthodox community? H. S. B.

Joplin, Mo.

Answer:

The community itself should suggest the best methods of general usefulness. But if you desire to help in a religious way, acquaint yourself with the best Unitarian interpretations of life, and when you find people who are bewildered and troubled and fearful of losing their hold upon religion, show them the more reasonable views held by Unitarians, as, for instance, those that are set forth in our free pamphlets.

Question:

Can a Unitarian consistently take part in the sacrament of the Lord's Supper? F. L.

Turon, Kan.

Answer:

Yes, if it is understood to be the memorial service that was originally intended. See tracts Nos. 112 and 130.

Question:

What is the Unitarian idea of John 20:28, "And Thomas answered and said to him (Jesus), 'My Lord and my God'?"

Answer:

In reply to this question I can do no better than to quote from an able English writer, as follows:—

"If poor, bewildered, hasty, unbelieving Thomas meant to say here that Christ was really God, Christ himself supplies the correction of his error. See a few verses before this where Christ plainly says, 'I ascend unto my Father and your Father, and to my God and your God.' The God of Thomas, then, was the God of Christ. Could words be plainer? But I do not think Thomas really meant to say that he deliberately looked upon Christ as the very God. His was rather the astonished cry of one overwhelmed with wonder. But, at all events, Christ was, and is, a better authority than this poor, fickle disciple."

Question:

Is it not hard in any legitimate sense to accept the gospels and reject the miracles attributed to Jesus in all of them? R. N. A.

Sault Ste. Marie, Mich.

Answer:

To some it is undoubtedly difficult to accept the gospels and reject the incidents reported as miracles. A careful study according to the rules of sound criticism is necessary in order to make the discriminations which the accounts deserve. Were it not that the popular mind is already prepossessed by false ideas concerning the origin and structure of the gospel records the problem would be less difficult.

Question:

Please give a Unitarian definition of the human soul. J. L. W.

White City, Texas.

Answer:

Let a living human being=The minuend.

Let his body alone=The subtrahend.

The *Soul* will=The remainder.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Mr. Charles A. Wing, a graduate of the Meadville Theological School in 1911, who studied in Germany last winter as a Cruft Fellow, has accepted a call to Concord, N. H. Rev. F. A. Powell has resigned at Helena, Mont., to accept a call to Manchester, N. H. Rev. F. R. Gale has resigned at Berlin, Mass., and Rev. S. L. Elberfield at Charlestown, N. H. Rev. N. A. Baker has resigned at Eureka, Cal., to accept a call to Alameda, Cal., where he succeeds Rev. Florence Buck, who has taken up her work as Associate Secretary of the Department of Religious Education. Rev. R. E. Ramsay has resigned at Davenport, Iowa.

Buildings

Improvements and renovations were made during the summer in the interior of the May Memorial Church in Syracuse and in the Second Church in Brooklyn, N. Y. The chapel of the Church of the Messiah in New York has been rebuilt and a new organ is ready for installation. The parsonage at Springfield, Mass., has been materially altered and improved. The property of Unity Church in Pittsfield, Mass., has been sold and a new estate purchased which will carry a new church building, a parish house fitted for social work, and a parsonage. A good house for the minister has been given to the society at Hinsdale, Ill.

Department of Religious Education

The members of the Department have been occupied during the month of October largely in field work. The Secretary was in consultation with the two assistant members of the Department early in the month and conducted the Board Meeting held on October 7th. The Department has been represented at several of the Conferences held during the month. Dr. Starbuck, the Lecturer of the staff, has spoken for the Federation of Young People's Religious Unions at its meeting at Billerica, on October 6th; at the North Middlesex Conference at Stow, on the 10th; for the New Hampshire Association in Concord, on the 11th; for the Channing Conference at Fairhaven, on the 16th; and for the South Middlesex Conference, at Concord, Mass., on the 23rd.

Miss Buck, the Associate Secretary, gave addresses at the Concord, N H., meeting on the 11th; before the Channing Conference at Fairhaven on the 16th, and for the New England Associate Alliance on October 10th.

The Sunday services have included Germantown, Pa., in the morning, and the First Church of Philadelphia in the evening of October 13th, and a vesper service at Needham, Mass., on the 27th, where the pulpits were occupied by Dr. Starbuck: Clinton, October 6; Salem, October 20, and the Third Church Brooklyn, on the 27th, by Miss Buck. The Department has twice been represented before Branch Alliances, Dr. Starbuck speaking to the Alliance at Gloucester on the 17th, and Miss Buck at Rowe on the 23rd.

There have been conferences with Sunday-school teachers and parents at Watertown on the 14th, Wollaston on the 17th, the Second Church in Brooklyn on the 28th, the Church of

the Messiah on the 29th, and Orange, N. J., on the 30th.

In the intervals between these dates Dr. Starbuck has been working on the basis for a new graded course of study and Miss Buck has been giving attention to the development of *The Beacon*.

Sunday-school Exhibit

The church in Concord, N. H., took the occasion of the joint meetings of the New England Associate Alliance, the Ministers' Institute, and the New Hampshire Unitarian Association, to make an exhibit of work done in its Sunday school during the year. There was a display of the materials used in the kindergarten and primary departments, as well as sand maps, paper tents and other articles, colored pictures and texts, made by the children themselves. There were note-books from the fifth and sixth grades in which omitted words and phrases in the printed text are supplied by the pupils. Maps of Palestine, of very creditable workmanship from these grades, were also shown. One of the most suggestive pieces of work was from a member of the second grade in the senior department who exhibited a note-book of original work, containing pictures, drawings, outlines, and essays on the lessons in the course.

Autumn Meeting of the Sunday School Society

An attendance of ninety delegates at this meetting was fairly representative, when we consider that it was not a business session and that it was held in the western part of the state. The hospitality of All Souls' Church and perfect weather conditions combined to make the occasion enjoyable. The church was well filled for the evening service of worship and sermon. The devotional service under Mr. Maxwell's leadership was deeply impressive, while the music by the chorus choir and the hearty singing of the hymns by the congregation were inspiring. The sermon was given by Rev. Florence Buck, who spoke upon the theme, "Is It Well With the Child?"

The two addresses at the forenoon session made the occasion one of great importance and value. The first, by Rev. William Sullivan of Schenectady, discussed "The New Training for the New Church." The speaker asked that we give the children an insight into the heroism of the past, a desire for verbal veracity in religion, and that we cultivate in them a sympathy that is social and humanitarian.

Dr. Starbuck, in speaking on "The Religion of Young Manhood," outlined the development of the child nature through the epoch when there is a rebirth, a new consciousness of the self as distinct from other selves. He showed the characteristics of this awakened life in young men and women, their eagerness to be tested by difficulties, and to learn their power to overcome them. He urged the churches to offer to young men and women instruction in religion which was adequate, which took note of their intellectual doubts and problems. He believed that when the mental and spiritual food offered in a church study class was worth while, the eager heart of youth would be attracted by it.

An hour of conference over Sunday school methods followed, after which the delegates were entertained at luncheon by the Alliance of the church, thus adding a pleasant social hour to the instructive morning session.

Department of Social and Public Service

An unusual opportunity to further general welfare has been thrown in the way of the churches of Massachusetts. The Legislature at the last session passed an act regulating the construction and use of tenement houses in the towns of the Commonwealth. It is the first law of the kind to be written upon the statute books of any American State, and it may well be, as has been claimed, the most important piece of legislation of the year. It puts it within the power of any town to provide that its tenant citizens, those who do not own their own dwellings, shall have real homes and not merely a place to exist. There is now no reason why Massachusetts towns should be afflicted with the dreary barracks which are so common in the cities. Land is plenty and cheap and no one need be sent up interminable flights of stairs above the earth to eat and sleep. The new law provides that all tenements shall have abundant light and ventilation, the best sanitation obtainable, and protection against fire. There is nothing in the least unreasonable in these provisions; they are simply the common necessities for private and public health which every family secures for itself if possible.

Besides assuring the benefits named, this law performs another great public service in that it forbids absolutely the erection of the wooden "three decker" or three flat house. This type of construction is a menace to the community. Whoever goes in to the upper floor of a "three decker" to live runs a terrible risk of death by fire, and nothing can be found more destructive of real estate values. If the law did no more than put a veto on this invention of the speculative builder it would be worth while.

This law is not mandatory. It becomes effective only when it is accepted by a town. Two towns, Belmont and Winthrop, have already accepted it, but the campaign in its favor has yet to be opened in more than three hundred towns of the State. Here is an opportunity for the people of our churches, either through the men's clubs or in volunteer groups, to take the lead in securing the adoption of this act throughout the Commonwealth. Such a chance ought not to be lost. The Secretary of the Department will be glad to supply information or to give assistance in his power to those who are interested in taking up this work. He has already spoken on the subject this fall in several places.

A Social Service Institute

We have long been familar with Sunday School Institutes, but Social Service Institutes are a novelty. This is because the churches have been interested in religious education for many years, while social service in the extent of its modern meaning is comparatively new. It is, however, rapidly losing its newness, and devotion to the common welfare is bound to be more and more a feature of church life. The time has come therefore, to discuss ways and means of rendering the most effective service. We need a stronger grasp upon the principles involved and a clearer knowledge of technique, of how to do the work. It is to supply this knowledge in a measure that this social service institute is proposed. It will be held on the afternoon of Wednesday, Dec. 4th, and the morning and afternoon of Thursday, Dec. 5th, in Channing Hall, at 25 Beacon St., Boston. The program is not yet complete in all its details, but Prof. Peabody will speak on the "Expansion of Religion," Dr. Dole will discuss "A

Social Program," and a group of laymen and ministers will describe in round-table conference the constructive social work carried on by their churches. It promises to be a rather unique series of meetings, and one which will be very helpful to those churches which are seeking to meet the obligations of the new day.

Publication Department

Two more new books will be ready in the course of the month. One is "The Open Secret, a Study of Life's Deeper Forces," by James T. Bixby, which is a searching examination into the motive power which lies behind the mechanism of the universe—a universe which is still in the making and in connection with which to accomplish his divine purpose God depends largely upon man. If the world is to progress as it should, we must go below the surface of material objects and recognize as the all-important thing the Life which is behind all and in all, thus finding the secret of progress in the profounder thought, truth and feeling. The book, therefore, is one of practical and helpful application, to the writing of which Dr. Bixby has brought the acumen of his ripe scholarship and the results of his profound yet lucid thought.

Dr. Jordan is represented in the autumn list by "The Story of a Good Woman: Jane Lathrop Stanford," in which the author tells from direct knowledge and personal experience the history of the founding of Stanford University and the great vicissitudes of its earlier years, and the devotion to it, when success seemed impossible, of Mrs. Stanford, whom he terms "one of the bravest, wisest, most patient, most courageous and most devout of all the women who have ever lived."

Taken over from another publishing house, but new to the A. U. A. list, is "Forget-Me-Not," compiled by Clara Bancroft Beatley. It is an anthology of verse, sub-titled "A Year of Happy Thoughts," its primary purpose being "to provide for young people a grateful thought for each day in the year; to help them to see God, and to love him through his familiar gifts of home and friends and simple fireside joys," although the volume might well include in its circle of readers all those who rejoice in the youth of the spirit. The selections have been chosen for their cheerful courage and simple trust, and are free from tendencies to introspection.

Department of Foreign Relations

This department of the Association's work has been busily occupied during the past month in bringing to pass a number of cherished plans. Among these were the American Delegates' European Tours, arranged with Messrs. Cook & Son, in connection with the Sixth International Congress of Free Christians and Other Religious Liberals, at Paris, July 16 to 22, 1913. The committee has now issued a handsome circular of twelve pages, setting forth the attractive features of these trips, the travel expenses, etc. By sending a postal to Rev. C. W. Wendte, D. D., 25 Beacon St., Boston, this circular can be obtained by mail, together with any other information desired. The final arrangements made provide for a voyage to Liverpool from Montreal by the steamship "Teutonic," sailing June 28, 1913. This is an exceptionally fine vessel of 10,000 tons, making the journey in seven days, of which only four will be on the open sea. Those starting from Boston will leave a day earlier (June 27), in spe-

cial cars for Montreal. For those who desire a later start a second section will leave Boston by the "Arabic," on July 1st, uniting with the earlier party in England. (I) The Teutonic party will visit the English lakes, Ayr, Glasgow, the Trossachs, Edinburgh, Warwick, Stratford-on-Avon (or Melrose, Durham, York), London, Paris (seven days), Brussels, Antwerp, and sail for Boston by a Red Star Line steamship, arriving Aug. 5. The cost will be $275 for the 39 days' trip. Everything first-class and all charges, except steamer fees, included.

For those who desire to extend their travels abroad there have been provided four attractive tours in travel parties of 25 persons each, with a guide for each party. These trips include (No. II) besides the previous itinerary (No. I) to Paris,—Geneva, Interlaken, Grindelwald, Lucerne, Heidelberg, the Rhine, Cologne, Amsterdam, The Hague, Brussels, Antwerp, Boston (Aug. 17). (No. III) Paris, Antwerp, The Hague, Amsterdam, Cologne, the Rhine, Mayence, Heidelberg, Interlaken, Lucerne, St. Gotthard Tunnel, the Italian lakes, Milan, Venice, Florence, Rome, Naples, Boston, via Gibraltar and the Azores, Sept. 1. (No. IV) Paris, Rouen, Brittany (seven days), Tours, the French Chateau country by motor, Brussels, Antwerp, Boston (Aug. 17). (No. V) Like No. IV up to Tours; thence the Chateau country, Bordeaux, Pyrennes, Biarritz, Burgos, Madrid, Escorial, Toledo, Cordova, Seville, Granada, Gibraltar, Boston or New York (Aug. 30).

Some fifty persons have already been enrolled. About twenty who took part in these excursions two summers ago in connection with the Berlin Congress have registered also for the coming trip. Variations from and extensions of these trips can be arranged for.

A Western Journey

The Secretary of the Apportionment Commission, Mr. Brown, started on a three weeks' missionary journey through the Middle West on Monday, Sept. 30th. His first appointment was with the Iowa State Conference, at Des Moines Oct. 1, 2 and 3. This Unitarian gathering was held in conjunction with the Universalist district Convention. The Unitarian representation bravely faced the conditions surrounding the work in Iowa and made plans for carrying on local missionary work to advance the cause. The ministers present, Messrs. Van Tassel of Sioux City, Burch of Humboldt, Martin of Des Moines, Judy of Montpelier and Misses Safford and Gordon of Des Moines, are earnest, brave, industrious men and women, of whom we may be heartily proud. In the union with the Universalists there were some distinct advantages. Several of the best papers containing the finest expressions of liberal ideas and loyalties were given by Universalist ministers. It was decided that there would be a joint meeting of the Unitarians and Universalists in the district every two years hereafter. The next appointment was at St. Paul, Minn., a meeting of the Minnesota conference. Seven Unitarian ministers were present, representing Duluth, St. Cloud, St. Paul, Minneapolis, Hanska and Virginia, Minn. Wherever such a group of men is gathered there great things mature. The stirring words of Rev. Risto Lappala, the energetic, resourceful and devoted Finnish missionary, gave us something for which to give thanks, and the note of missionary obligation was strongly uttered by the various speakers.

At Urbana on the evening of Oct. 7th, the Illinois Conference began its session. The inspiration of these sessions was the Urbana church, with its loyal and successful minister, Mr. Vail. Here is a church built in 1908 and located just off the campus of the great University, where 5,000 young people of Illinois are receiving the ideals which will last longest in their lives. This church is filled to overflowing on each of its Sunday morning and Sunday evening services. It carries on activities and holds an influence in this academic group among the professors and the students which is truly heartening for the future. We may be sure of one thing at least: The great commonwealth of Illinois will in a few years have a sprinkling of well-trained and staunch liberals who are vitally interested in Unitarian propaganda and upbuilding. At Grand Rapids, on Oct. 15th, the fourth State Conference was called to order. This, too, was a union Conference with the Universalists of the State. The public meetings were larger than at any other of the State Conferences. Mr. Shippen of Detroit and Mr. Wicks of Indianapolis were present and vitally interested. The great address of this Conference was given by our W. C. Gannett of Rochester, who spoke upon Francis David, the Hungarian Unitarian, a most wonderful exposition of a great and noble life with which every Unitarian and Liberal should be familiar. Through the various sessions of these State Conferences Rev. Ernest C. Smith of Chicago, the Secretary of the Western Conference, proved himself a most devoted counselor and friend to all the ministers, churches and lay people representing our cause. He is an invaluable helper among the people of the Middle West, whom he understands and knows so well.

Beside visiting the various Conferences, your representative preached in Quincy, Ill., on Oct. 6th, and in Hinsdale on the morning of Oct. 13th. The evening of the same day was given to Rev. James Vila Blake, in his church in Evanston. The evening of Oct. 14th was spent in Kalamazoo, in meeting a congregation in the People's Church. Oct. 20th he preached for the May Memorial Church in Syracuse, and arrived in Boston on Oct. 21st. During the three weeks of his absence he took every opportunity of meeting individuals, congregations and gatherings of people, of encouraging ministers and of planning better and stronger organized life.

News Items

Lowell, Mass.—"The Duty of the Church in Existing Conditions" is the title of an extremely direct, forceful and suggestive address delivered by Rev. George Charles Wright of the Free Church, Lowell, Mass. It has been printed for free distribution by Miss Mary Hall of the First Parish, Dorchester, Mass. This pamphlet is of vital interest to the laymen of New England, especially those who are interested in manufacturing or are related industrially to the small wage earners. Copies can be procured from the Rev. George Charles Wright, 33 Fairview St., Lowell, Mass.

* *

Newport, R. I.—A good method for taking the contribution for the American Unitarian Association has been adopted by the Rev. Wiliam S. Jones of the Channing Memorial Church, Newport, R. I., who sent out a leaflet signed by the trustees of the church calling attention to the former contributions of the church for the general purposes of the Association, and urging the members to read the last Annual Report in order to become familiar with the enterprises for which the contribution is made.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

As the new Manual is carefully examined it must be evident that great things may reasonably be expected of the Alliance the coming year. Such a large body of women able to command a large sum of money, and with intelligence and interest to expend it wisely ought to make an impression upon the whole Unitarian denomination. We must not measure the splendid possibilities of the future against the attainment of the past, but as each month shows the development of well-formed plans and the opening of new opportunities for the Alliance each member must have a clear determination to do her part.

Phillips Brooks said, "It seems very certain that the world is to grow better and richer in the future, however it has been in the past, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented many."

So we may all take courage. Some of us must achieve greatness through the medium of dishes and carpets and vestry furnishings, while others can write papers, make addresses and preside at meetings. If all the work is good the result will be not only satisfactory but astonishing.

At the last meeting of the Executive Board on Oct. 11, there were twenty-three present, including the director from Canada, who announced her intention of spending a year abroad and therefore resigned from the Board. Mrs. Loud has been constant in attendance at the meetings and a valuable director and will be greatly missed.

The Corresponding Secretary reported visits at Unity Church Branch, Worcester, and Woburn, Mass., and Nashua, N. H. She had also attended the N. E. Associate Alliance at Concord, N. H. She showed an interesting photograph of a group of sixteen boys and girls, representing the last confirmation class at the Norwegian Church in Hanska, Minnesota, Mr. Norman's addition to the Unitarian fellowship, his "contribution to the cause."

The Cheerful Letter committee reported continued work along the various lines, and the formation of new committees at Sharon, Mass. and New London, Conn. From the latter place twenty names were sent of young people wishing to take up the work, of whom five were boys, which was gratifying, as it is not always easy to find correspondents for boys among Cheerful Letter Committees.

On recommendation of the Finance Committte it was voted that the President and one other delegate should be sent to the Middle States and Canada Conference to be held at Toronto, Nov. 19th.

The committee on Sunday schools urged the attendance of all Sunday school workers at the Saturday Normal Class holding its sessions on Saturday mornings in Channing Hall. Admission to the course is without charge to all who care to attend.

The committee on College Girls reported vigorous and enthusiastic work at Northampton and Poughkeepsie. It is quite probable that an Alliance branch will be formed at Poughkeepsie.

The committee on Appeals presented the following:

Another appeal has been added, after investigation, to the list published last month. This new Appeal is from the First Unitarian Church, Flushing, New York, for help in buying furnishings for its new church, which it is hoped will be ready by spring. Unitarian services in Flushing were started in 1905, and the church organized in 1907. There is a fair attendance at the services with the prospect of a good increase when a permanent church is built.

They have a prosperous Sunday School and a well-established Alliance Branch.

The church is in a rapidly growing residential section of this Long Island community.

No suitable place of meeting is now available and a church building is urgently needed. The American Unitarian Association commends this Flushing enterprise and has purchased the land for the church.

The Branches are urged to consider and help this and the other Appeals of which information was given in the October number of Word and Work.

ALICE REYNOLDS KEYES,
Chairman.

The committee on Southern work reported: "Early in the summer there was an effort to purchase the Baptist church in Mt. Pleasant, Florida, but the owner hedged for a time and then rather than sell to Unitarians, sold to a man who proved to be a Universalist and much interested in having a liberal church in the place. A little later Mr. McHale was offered land in a better location for $20 an acre and he has purchased an acre for a new building. Two or three acres of land could be bought, at the same rate, adjoining the church lot, that would make an excellent place for a parsonage later on, for Mt. Pleasant is on the through railroad line from Jacksonville to Pensacola and New Orleans. Some local help will be available toward the church building and the money from the sale of the Faceville property will be a great help toward the amount necessary.

Regular appointments in each circuit have been kept beside the everyday preaching and teaching that each minister makes an important part of his work among the people. Both Mr. McHale in Florida and Mr. Key in North Carolina have been invited by their Universalist neighbors to attend and take part in their Conferences, and Mr. McHale has just attended the one at De Funiak Springs, Florida.

The Carolina Industrial School has begun its year's work both at the Emmerton School in Swansboro and at the school in Shelter Neck. At the former Miss French and Miss Clough are teaching and the prospect is good for the year. At Shelter Neck the new and very attractive school-house built during the summer affords much better accommodation than heretofore and the school itself is about a third larger than ever before, for Miss Putnam and Miss Brooks began October 1 with forty-nine pupils and ten or twelve more to come as soon as the crops are in. Altogether the year opens very hopefully in every department of the work.

The social Saturday evenings and the Sunday evening song service at

Dix House are again bringing the people together. One new source of enjoyment is the Victor machine, which was given by a friend, together with several fine records. Another friend has given two beautiful records and it is hoped that others may follow. Books and furnishings have also been given and several boxes and barrels have come during the summer that will help in many ways."

Although the circulating library at headquarters is already very useful, it is the aim of the library committee to make it much better known and to add to it as fast as possible. This month the Post Office Mission of the King's Chapel branch has given two dollars to the library and the American Unitarian Association has sent in two of its later publications and a copy of Prof. Bowen's "Resurrection in the New Testament." The librarian is making a card catalogue of topics and contents of the books for reference in helping study classes and members wishing to write papers on given subjects. This will be of great benefit to branches making a study class a real part of Alliance work.

An account was given of the meeting of the New England Associate Alliance at Concord, N. H., on October 10. The meeting was large and memorable for having the National President, the Corresponding Secretary, the New England Vice-President and one New York director present. Two hundred and sixty members representing fifty-five branches enjoyed a well-prepared programme and a delightful day. It was with sorrow that news was received on the following Saturday that the parlor and chapel of the church where the Alliance had been so warmly greeted had been seriously damaged by fire. Fortunately the church was not hurt, but the loss is estimated at $1,500.

The circular issued by Rev. Mr. Greenman, Secretary of the General Conference, which is to hold its next session in the autumn of 1913, was read and heartily approved. As this will appear in all the denominational papers and be sent to local conferences, it need not be printed here, but it recommends that individuals, churches and conferences prepare resolutions on matters of vital concern to Unitarians which may be submitted for discussion at the General Conference, thus avoiding many fruitless discussions upon ill-considered and hastily drawn up statements.

Numerous inquiries have been received for some form of service for the opening of an Alliance meeting. This is left to the individual branches, some using a roll-call, some the reading of Our Faith, others beginning with a hymn or a prayer or both. It will be remembered that the vice-president of the Middle States prepared a short set of responsive readings that proved quite acceptable and were printed in WORD AND WORK last year. The branch at Hingham, Mass., has an excellent opening service, copies of which are for sale at a small price. There is no reason why each branch should not prepare its own service to suit its own needs, and a pleasant plan is for the presiding officer to read selections from different writers relating to the subject to be considered at the meeting.

The death of Miss Louisa Howe was a surprise and grief to the Executive Board. From its very beginning Miss Howe was a devoted member of the Cheerful Letter Exchange and on the staff of the little paper did noble

work. Leaving its immediate committee to become the president of the South End Industrial School she was still unswerving in her allegiance to the Alliance, and will be greatly missed in many ways.

The branch at Eastondale, Mass., has sent some very appreciative resolutions passed upon the death of Miss Etta Gilmore, who was the organizer of the branch and for twelve years its secretary and treasurer. Miss Gilmore had also served on one of the national committees. Her loyalty to the Unitarian faith will long be remembered.

A few changes in addresses have to be recorded. At Haverhill, Mass., the secretary is Miss Alice E. Harding, 136 Amesbury road. At Hopedale, Mass., the two secretaries have simply changed places. At Barnstable, Mass., the president is Mrs. E. A. Handy.

It is much to be desired that branches could all hold the annual meeting in May that the names and addresses of officers might be included in the new Manual. No sooner is the Manual printed than changes begin at once and these involve not only the Manual but the whole list of those who receive WORD AND WORK, which has constantly to be revised. It is quite unlike the mailing list of an ordinary periodical.

On December 6th the Women's Alliance of All Souls' Church, Schenectady, N. Y., will hold a Bazaar. A unique arrangement has been planned by which the "House of the Seven Gables" will be represented. Articles suitable as Christmas gifts, aprons, cakes, dolls, etc., will be for sale. Contributions will be most gratefully received by the Secretary.

The branch at All Souls' Unitarian Church, Winnipeg are making a grand effort to raise a sum they have promised to the furnishing fund of the new church and have published a Calendar of Canada for 1913. There are twelve views of Canada, and calendar for the twelve months of the year. The views include local scenes in some of our centers in the field of Unitarian work—Winnipeg, Calgary, Vancouver, Victoria and others. Printed in sepia, in envelope, ready for mailing. Price 50c., 10c. postage. Address Mrs. W. G. Bale, 69 Maryland street, Winnipeg, Manitoba, Canada.

The British League has opened its autumn work with vigor. Lady Bowring having resigned as president, Mrs. Henry Enfield Dowson of Gee Cross is her successor. Much effort is made to "draw into closer friendship and communication the women of the Liberal Religious movement in all countries," and with this in view the Guild of Friendship has been formed with special reference to girls (of liberal parents) who wish to go to London or elsewhere in Great Britain to study or fill situations. An open letter has been sent to the "Girls of our Congregations who are leaving school or college" urging them to uphold the best traditions and take part in religious work. Members of the International committee of the Alliance stand ready to welcome all women of the Liberal Religious Movement who come to us from abroad.

The monthly Conference of Alliance branches (formerly Norfolk and Suffolk branches) will be held at 25 Beacon street, Boston, on November 4 at 11 o'clock open to all.

Appeals now stand:—

Farmington, Me.	$500.00
Montego Bay, Jamaica	500.00

Memphis, Tenn.	500.00	Green Harbor, Mass.	400.00
Ridgewood, N. J.	500.00	Meadville students	250.00
Summit, N. J.	500.00	Pacific School for the Ministry	250.00
Winnisquam, N. H.	300.00	Northumberland, Pa.	100.00
Flushing, L. I.	500.00		

List of Books added to the Circulating Library.

Approach to the Social Question, The.....Francis G. Peabody.
Beginnings in Industrial Education.....Paul H. Hanus.
Challenge of the City, The.....Josiah Strong.
Christian Ministry and the Social Order, The.....Charles D. Macfarland.
Christian Socialism in England.....Arthur V. Woodworth.
Christianity and Social Problems.....Lyman Abbott.
Christianity and the Social Crisis.....Walter Rauschenbusch.
Churches and the Wage Earners.....C. Bertrand Thompson.
Cities of St. Paul, The.....W. M. Ramsey.
City of the Dinner Pail.....Jonathan Thayer Lincoln.
City the Hope of Democracy, The.....Frederic C. Howe.
Communism of John Ruskin, The.....W. D. P. Bliss, *Editor*.
Constructive and Preventive Philanthropy.....Joseph Lee.
Co-operation at Home and Abroad.....C. R. Fay.
Co-operative Movement in Great Britain, The.....Beatrice Potter.
Critical Examination of Socialism, A.....W. H. Mallock.
Distribution of Wealth, The.....Thomas Nixon Carver.
Each For All And All For Each.....John Parsons.
Economics of Herbert Spencer,The.....W. C. Owen.
Forget-me-not, A Year of Happy Days.....Clara Bancroft Beatley.
Friendly Visiting Among The Poor.....Mary E. Richmond.
Government of American Cities, The.....Horace E. Deming.
How A Modern Atheist Found God.....G. A. Ferguson.
Jesus Christ and The Christian Character.....Francis G. Peabody.
Labor and The Railroads.....James O. Fagan.
Misery and Its Causes.....Edward T. Devine.
Modern Methods of Charity.....Charles Richmond Henderson and others.
Organized Labor and Capital.....Washington Gladden, Talcott Williams, George Hodges, Francis G. Peabody.
Outline of Practical Sociology.....Carroll D. Wright.
Paul, The Apostle, Life and Letters of.....Lyman Abbott.
Pauperism, and The Endowment of O d Age.....Charles Booth.
Political and Social Significance of The Life and Teaching of Jesus.....Jeremiah W. Jenks.
Principles of Relief, The.....Edward T. Devine.
Quintessence of Socialism, The.....A. Schaffle.
Resurrection in The New Testament, The.....Clayton R. Bowen.
Revolutionary Function of the Modern Church, The.....John Haynes Holmes.
Six Centuries of Work and Wages.....James E. Therold Rogers.
Social Message of The Modern Pulpit, The.....Charles Reynolds Brown.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Dudley Hayes Ferrell, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Directors' Report

The third regular monthly meeting of the Executive Board of the Young People's Religious Union for 1912-1913 was held in Room 11, 25 Beacon St., Boston Mass., on Tuesday afternoon, Oct. 1, 1912, at half past two o'clock.

President Ferrell presided and there were present: Mr. Beatley, Miss Burrage, Miss Cline, Mr. Foote, Mr. Rogers, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

Voted. To pay the telephone bill when presented.

The secretary read her report for the month of September.

Voted. To accept this report.

The Finance Committee presented a circular letter that is shortly to be sent out to all the unions and young people's societies. It seemed best to the Board that this circular be mailed to both the presidents and secretaries of these societies and to enclose no pledges.

Mr. Foote reported both on the lists of students and on the proposed reception. It now seems desirable to hold such a reception in the vestry of the Arlington St. Church, Boston. The Reception Committee has met and made arrangements for the reception which will probably be held on the evening of Friday, Nov. 1, 1912.

Miss Simmons had but a brief report for the Union-at-Large Committee.

The secretary read the lists of the standing committees as appointed by the president, the Board approving of the same.

A letter was read from each one of the college town ministers where a student helper is to be employed.

Mr. Foote read a request from Mr. Martin of Des Moines, Iowa, the seat of Drake University, asking help for student assistant work there. In view of the fact that so much has already been appropriated, using about all the money available, it was

Voted: That we express our regret through Mr. Foote that we cannot help this year.

Mr. Greenman's letter that we recommend subjects to be brought up for discussion at the next General Conference was read; and it was

Voted: That the Board of Directors would be glad to have a day assigned at the next General Conference to the study of the educational side of our work with young people.

Voted: To adjourn.

Grace R. Torr, *Secretary.*

South Middlesex Federation

The annual meeting of the South Middlesex Federation was held at the First Parish Church (Unitarian) Billerica, on Sunday, October 6, 1912.

The meeting was called to order at 5.10 p. m., by the president, Rev. Alson H. Robinson, and the devotional service was led by Rev. Granville Pierce of Carlisle. The reports of the secretary and of the treasurer were read and accepted. The roll call of unions resulted as follows:

Billerica	41
Cambridge, First Parish	3
Carlisle	19

Concord	3
East Lexington	12
Newton	6
Newton Centre	5
Watertown	10
West Newton	2
West Somerville	12
Winchester	1

Mr. J. Harry Hooper of the Boston Federation was also present and upon request of the president spoke of the meetings planned by the Boston Federation for the year and gave the dates of them.

After discussion and on motion of Rev. Granville Pierce it was

Voted: To send three delegates to each of the Boston Federation meetings.

The report of the Nominating Committee was presented by the chairman, Miss Edith Melvin, and it was

Voted: To accept the report and discharge the committee; it was also

Voted: That the secretary cast one ballot for the officers and directors nominated.

This was done and the following declared elected:

President; Mr. Frederick M. Eliot, Cambridge.

Vice President; Mr. Harold Benjamin, Watertown.

Secretary; Miss Edwina H. Jewett, Waltham.

Treasurer; Mr. F. Stanley Howe, Cambridge.

Directors:

Billerica, Miss Anna Jaquith.

Cambridge, First Parish, Mr. Wallace O. Fenn.

Cambridge, Austin St., Miss Esther Smith.

Carlisle, Mr. Fred E. Robbins.

Concord, Mr. George L. Prescott.

East Lexington, Miss Pearl Wright.

Newton, Mr. Horace Harrington.

Newton Centre, Miss Thea Bates.

West Newton, Miss Caroline S. Burrage.

Waltham, Miss Ruth MacCarthy.

Watertown, Miss Ruth Locke.

Waverley, Miss Ella W. Kendall.

West Somerville, Miss Anna Ward.

Winchester, Mr. Dwight Thompson.

The new president was then introduced by Mr. Robinson and expressed his desire to become personally acquainted with the federation members during the social hour.

Upon request of Rev. Lyman V. Rutledge the remaining fifteen minutes were devoted to listening to Mrs. Harold L. Pickett of Boise, Idaho, who spoke very earnestly from her own personal experience of the value of Sunday School work and of her desire that young people should take it up in addition to their union work.

Rev. Lyman V. Rutledge then extended a cordial invitation to the federation to partake of a luncheon and enjoy a social hour in the vestry. The meeting adjourned until seven o'clock.

The evening session opened at seven o'clock with a devotional service conducted by Mr. Rutledge. The address of the evening upon work in the Sunday School was given by Dr. Edwin D. Starbuck of the Department of Religious Education of the American Unitarian Association. Dr. Starbuck spoke in a most interesting and an enlightening manner of the value of trained teachers, and described at length the periods of child life and the necessity for sympathetic development of the mental faculties along religious lines.

At the close of Dr. Starbuck's address the president, Mr. Frederick M. Eliot, took the chair and expressed the thanks of the federation for the hospitality extended to it. The meeting closed with a song.

FRED E. ROBBINS, *Secretary.*

Finances

The following letter is one sent recently to the secretaries and presidents of our young people's organizations:

In making your financial plans for the ensuing year do not forget the Young People's Religious Union. If your union is not already a member, here is your opportunity to become so by making a contribution for 1912-1913.

Remember that we want some time in the near future to pay a salary for a President who can give his individual attention to our work. We can not properly increase the influence of the young people in the Unitarian Church, and give them their proper place, until this is done, nor can we do the *work* for Unitarianism we ought to do.

Remember that there is no fair till November, 1913, and that there is only $600 left of our Reserve Fund to tide us over till then.

Remember that any union that has neglected to pay a contribution for two consecutive years to the larger body, forfeits its membership.

Above all, remember that the Young People of the Unitarian Church have a mission to perform and a work to do in preparing themselves to carry on the church which our fathers will leave with us, and that our message can not be properly put into new fields without funds to do it. Ours is a goodly heritage, and any sacrifice we may have to make to further our cause is worth while.

Remember this: If you are not heard from before Jan. 1, 1913, you will be reminded again; therefore, let your contribution be as early and large as possible. *Do not delay after April* 1, 1913. Our fiscal year closes April 30.

The Finance Committee extends cordial wishes to all the unions for a happy and prosperous year of work, both in their own locality and for the larger body. Make "Co-operation" our watchword for 1912-1913 that it may become a banner year!

O. ARTHUR MCMURDIE,
Chairman.
Harold S. Lyon.
Caroline S. Burrage.
Ralph Beatley.
Dudley H. Ferrell.
Finance Committee.

Student Assistants

The Young People's Religious Union is again aiding the work for student assistants in the college towns of the Middle West. The assistants have already begun their work in earnest and interesting bits of data are received from the ministers from time to time.

From Minneapolis, Minn., comes this: "I have secured the services of Miss Child again for the work. She is a senior this year and will I feel do good work. We are handicapped by not having our church in condition for social work, but by January 1 we can be hospitable again. The Liberal Society at the university starts out better than ever this year. It is a good work that you do in supporting these assistants, for through them many learn of us and our people."

Iowa City sends the following: "It was a pleasure to hear from Mr. Foote and yourself that I might have a student assistant. It is most generous of the Y. P. R. U. and please assure the Board that the money could not be better used. The work here promises well for the coming winter."

Lincoln, Neb., sends this word: "The money will be used for a young man and a young woman for general use among the students. We have made a better start this year than we

ever have before. We have a larger group than in previous years, and a more enthusiastic group."

The information from Madison, Wis., is: "My helper is self-supporting. He is a thoroughly reliable young man and takes a hearty interest in his work with us."

"Our Young People"

It is a good omen to hear that the work of our Unitarian young people is being brought to the fore in some of our conferences and larger gatherings. The president is being invited to address meetings in many places and is ready and willing to go whenever possible.

The recent meeting of the New England Associate Alliance discussed the subject, "Our Young People," at its meeting in Concord, N. H., last month, Rev. Dudley H. Ferrell and Rev. Henry Wilder Foote being the two speakers for the afternoon. A late session of the Plymouth and Bay Conference also dwelt on the work of the Young People's Religious Union, the president making a rousing address; and as a result fifty dollars was enthusiastically voted for the student assistant work.

A Student's Reception

On Friday evening, November 1, an informal reception is to be tendered the Unitarian students in Boston proper, this gathering to be held in the vestry of the Arlington St. Church, Boston, Mass., from eight to ten o'clock. This reception is to be under the joint auspices of five of the Boston churches and the Young People's Religious Union. Music and refreshments will be in order. A cordial welcome is to be extended these students; and it is hoped a goodly number of students may be present on this occasion. A competent committee is in charge.

Boston Federation

The first meeting of the Boston Federation for the season will be held with the Nathaniel Hall Society, connected with the First Parish Church in Dorchester, on Sunday, November 24, with both afternoon and evening sessions as usual. An interesting programme is assured.

Life Memberships

One new Life Member—Miss Josephine A. Bruorton of Bedford, Mass.—is reported this month, making the total 204, Miss Bruorton becoming a Life Member through the courtesy of the South Middlesex Federation.

The Life Membership list grows slowly; at the time of the annual meeting last May the Membership had reached exactly 200, and since then there have been these four additions. We look for greater gains in the months to come.

Notes From the Field

Saco, Maine—"Our Young People's Religious Union is very much alive, and held regular meetings all last winter. The young people, as young as fifteen years, have taken turns in leading the meetings. It is a glad success."

* *

Ayer, Mass.—The young people's society in Ayer arranged a neighborhood meeting for Sunday, October 27, at six o'clock, when Mr. Ralph Beatley spoke on young people's work in general. Guests were invited from the neighboring towns of Groton, Pepperell, Littleton, etc.

NEW AUTUMN BOOKS

UNSEEN EMPIRE

A Study of the Plight of Nations that Do Not Pay their Debts.

By DAVID STARR JORDAN

President Jordan here shows that civilized nations are all in their degree under the domination of a power stronger than kings or parliaments, more lasting than armies or navies, the unseen Empire of Finance. He further shows that this mastery is not now in the hands of individual men, however powerful, but that it has passed over into an impersonal Empire of Debt. Many of the essential statements which Dr. Jordan makes have been verified by leading bankers both in this country and abroad. There is an "unseen empire" that can to a certain, and perhaps to a large, degree sway the destinies of nations, and the method, if not the exact extent of it, is told in this highly informing and suggestive volume.

$1.25 net; by mail, $1.32

How a Modern Atheist Found God

By G. A. FERGUSON

The intimate revelation of the spiritual experience of a man at first devoutly orthodox, then a doubter, then an atheist, and finally a rational believer in God and his universe. The processes of the writer's reasoning and the books which influenced his change of thought are set forth in his narrative. It is a thoroughly stimulating and suggestive little volume.

80 cents net; by mail, 86 cents

THE OPEN SECRET

By JAMES T. BIXBY

This "study of life's deeper forces" is a searching examination into the motive power which lies behind the mechanism of the universe — a universe which is still in the making, and in connection with which to accomplish his divine purposes God depends largely upon man. The book is one of practical and helpful application, to the writing of which Dr. Bixby has brought his ripe scholarship and profound but lucid thought.

$1.25 net; by mail, $1.35

Treasures New and Old

A memorial to

JAMES FREEMAN CLARKE

Celebrating the one hundredth anniversary of his birth, which was commemorated by meetings held in the Church of the Disciples and in Arlington Street Church. In this volume are brought together the birthday testimonials, together with the tributes of earlier years, and a selection of sermons. There are twelve full page illustrations, giving portraits of Mr. and Mrs. Clarke (including the painting by William Morris Hunt) views of the old and new Church of the Disciples, etc.

$1.00 net; by mail, $1.10

FORGET - ME - NOT

Compiled by

CLARA BANCROFT BEATLEY

An anthology of verse, subtitled "A Year of Happy Thoughts," its primary purpose being "to provide for young people a grateful thought for each day in the year; to help them to see God, and to love him through his familiar gifts of home and friends and simple fireside joys," although this volume might well include in its circle of readers all those who rejoice in the youth of the spirit.

$1.00 net; by mail, $1.08

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON